

Tuesday, Jan. 17, 1967

Now, so far, we've had 2 meetings, and as you know I did all the talking. It was a little bit intentional because I would like to - the idea was I wanted to talk about work in general and the relations with ordinary life, so it would give a little perspective. And I think that the two meetings as such belong together and that you may be able to listen to it again in order to refresh your mind. So, tonight, particularly because it's Tuesday, and what you call the Beginners' Group, or Group for New People, I think we ought to talk about work itself, and the difficulties that are involved or at least the necessity for being clear. We said something about that on Sunday: tried to define certain terms and now the question of applying them. And what to do when one says "Yes, here it is, I want to work on myself. What do I do? How do I go about it? Where do I start? And if I try to do it, what will be the difficulties I will be up against? How will I overcome them? And how will I try to develop increased strength, or perhaps an increased wish? For, if there is even a wish, How can I purify the wish for a definite something that I would call a "objectivity", or a search for myself to find out what I really am, or where is my place in the rest of the world?" And by the "rest of the world" I mean now the immediate surroundings and the particular places Man in general in the ~~world~~ world of his organic kingdom, and also (word cannot be identified) again relating it to the world of his own life, i.e. his experiences and his particular equipment represents of course a world also in miniature. And sometimes the enlarging of that kind of a world could be extremely useful to him to furnish more material in the direction of waking up to it.

So now, particularly what I call the newer people, who have become interested and of course by this time should have questions, because their interest most likely has expanded to reading, and what you may have read may not always have been clear. So, who has questions?

Q.: There are certain conditions given to us for work, and among them impartiality and being objective and I'm beginning to find that when I'm trying to work it takes so much concentration

besides (intuition) and complete quiet, that those conditions automatically come up. I mean, the amount of concentration excludes any kind of opinion or judgement -

Mr. N.: Are you clear?

Q.: I was clear to myself.

Mr. N.: If you're clear to yourself I'm sure you can make it clear to me.

Q.: I'm finding that the amount of concentration and energy that it takes for me to work or to observe my body is so great that it doesn't allow any extra energy to make any kind of judgement or to be subjective in anyway.

Mr. N.: Let's take it very simply. There you're sitting. You try to explain something. Your whole posture goes along with what you want to say because you're concentrated and want to do it right. At the same time you use your right arm; constantly want to indicate that certain things are so and not the other way, which I think, from my standpoint, is quite superfluous. Supposing now, in order to try to undo this concentration, that you now first relax. You, yourself, your body, absolutely nothing has to be tense, and now in this particular state you try to formulate what is your question, without moving your arm. Say it very simple. What is it that bothers you?

Q.: Well, I'm asking -

Mr. N.: - That when you are in a concentrated effort to want to work, that there is no energy left to judge yourself by liking it or disliking it. That's what you said, right? Is that part of the question?

Q.: Yes.

Mr. N.: Do you think actually that that is true? Supposing you say certain things about yourself. Or you say something to someone else. Do you think there is no energy left to make sure that that what you are, and a certain liking or disliking that there is, or when you speak to someone else and when you want to perhaps create an impression, perhaps you want to be liked, perhaps you have a reason for wanting to convince someone, and naturally there has to be a reason why you are talking, that in that sense you have no relation to yourself, whereas afterwards you would

say "I've said it well or not so good or I made mistakes", so that there is at least some kind of a judgement about yourself? I don't think you can separate them. Whenever you're engaged in any kind of an activity, there's always that form of identification. And it may not always take the form of a like and dislike. It simply means that my feeling is with it whenever I am actively engaged in anything. So it is not a question of the liking or disliking that indicates the desire or the necessity for impartiality. Whenever the feeling enters into any kind of a description, and particularly when the description is about to be as a certain statement about my existence, or that I am active physically in any form of behavior, any kind of feeling that enters into that belongs already to partiality. And the problem is to be free from that. The problem is not to be free necessarily from the liking or disliking. Although that was chosen as an indication of what really feeling would mean. But the least little bit of a thought of wishing to be approved, of wanting for oneself perhaps a little pride and be able to have said a thing very well or even without being too much involved, that you are very happy when you can put a person down or correct him, and as a result feel better because you know it better - all these things are of course of the realm of your feelings and your having that what you have been doing in an activity. So the question of concentration on that, - it's not a question that any concentration has to be involved in it. When you talk in an ordinary sense, if you say "I'm going out", and put my coat on because I have to buy some milk, there's nothing concentrated about that. It involves ordinary work. It is ordinary work in life. It is an ordinary activity of performing that what is your duty, to have to go out to the store and get some milk. Now if I would like to apply this question of becoming awake to that particular manifestation of mine of putting on my coat and going out of doors, I have a perfectly good opportunity that something in me, as if outside, however something belonging to me is observing this particular activity of putting on a coat and going out. There's no concentration, and there's no particular special attempt, and only that you hope

that something could ~~x~~ remain observant while you are doing that with putting on your coat. I think your idea, or viewpoint of what is involved in work, particularly in the beginning when you want ~~to~~ to focus, as it were, your attention on something you want to do regarding observation in the real sense of the word, that then you really are off the track. Because any form of concentration will have to take place with your ordinary mind. And that what is so-called an observation process has nothing to do with your ordinary mind. And that is why I ask, ~~You~~ You are not entirely clear about it. You see, what takes place is this, I have a life that is manifested, a body, with the different functions like the thinking process and the feeling. And there I am as a human being performing ~~a~~ certain ~~functions~~ duties or becoming engaged in any kind of an activity that I wish to do, that I feel I have to do, that are commanded to do, or that I do of my own volition. And it is as simple as that, that this body is walking around and performing, and constantly of course is behaving in some way or other - and as you know we divide those forms of behavior into different parts in order to distinguish them, ~~but~~ but they are totally me as a personality. But this what I'm now doing, as a form of behavior only, and this including my breathing, simply means that this human body is now active. And all I wish to find out are the facts of this activity and recording it in the most truest form I can manage. In other words, I would like to have something that becomes observer of this body, doing whatever it is doing. And I would like to have that kind of a recording in as exact a form as I can make it so that the facts of that recording approach at least the possibility of absolute truth. See - this is the question, and this is the way I would like to ~~describe~~ describe work. The reason I want to do it is simply that under my ordinary conditions of life, I apparently do not get the facts entirely clear, any maybe not as truthful as I should have them if really I am interested. You know, there are two different ways one can look at this. If I'm in ~~a~~ an unconscious state and I know something about myself, and I ~~as~~ consider it self-study and usually based on what I remember that I have done, and also know certain motivations which might indicate that I will and I'm going to do something else, then of ~~a~~ course I do get a certain picture of

myself. And then it will be fairly easy afterwards to describe it more or less in general terms very much the same as someone else who, looking at me, described me the way I behaved. Now I think that now when I'm involved in that what I'm doing that that what I could record in my memory as what I have been, very often gets a little colored when the particular activity maybe of my liking or disliking. I say, whenever I now look at myself, manytimes I will judge myself. And when I don't have any judgement, I may classify it in some way or by association recall certain other thoughts that belong to it. And if either my mind or my feeling is engaged, then that what the body is doing is many times an habitual way of performing. Now what I'm interested in is to see that whatever this particular form of behavior is, is something almost out of my control. And is usually based on a reaction to something that happens to me. And I react then, practically immediately, automatically. That is, I don't know really - many times I don't know what I'm saying. But if I do know it I many times will repeat the same kind of way as I've always repeated or indicated, or expressed the reaction to something that has affected me. In that way if I keep on looking at myself with my ordinary mind and then try to get a picture of myself as I am I will reach the conclusion that at least 90% of my activities are automatic and mechanical. And there is no one in control and only that what affects me, and being dependent now on that what is an action on me, my behavior is dictated by the reaction. It is not my own. Now this question - if perhaps such a form of life is a perfectly alright one, i.e. if I really cannot find any fault with it from an ordinary standpoint in ordinary life there is absolutely nothing wrong with it. Because whenever I do include certain judgements I have of myself, I make adjustments to it and, also, it is understood by someone else; sometimes I may have the opportunity of explaining it if they don't know why I've done a certain thing. But if everything goes well, and I don't feel too many lies I can get along in the world fairly well, I don't have to be extremely clever, but I have to avoid difficulties and I'm clever at avoiding difficulties.

Again the question is, if that unconscious state of my life is a desirable one? And in many cases it's quite right and I should leave it alone. For some reason if one should become interested in work on oneself, it's simply that I'm not satisfied with the way I am and then apparently I have no control, or at least that I must consider myself quite mechanical. And that when things like that happen or may come to my notice, and then I say "Is this the kind of man I am - or is he a mouse?" ~~X~~ Is a man, the way when he looks at himself as impartially as he can in an unconscious state, really satisfied with what he is? It might lead him into the possibility of wanting to find out if he still could grow out into a different direction, or in some way or other if he could improve himself a bit. So you see, this question now of an unconscious state continuing in exactly ~~the same way~~ as before, mechanical as it may be, is ~~the~~ the kind of an object that has to be observed. And under ~~the~~ observation of something that is parallel to it, or outside of it or at least independent of it, although it may be in behind it functions independently of the rest of my mind, simply presupposes that the object of my observation continues and exists the same way ~~as~~ usual. Therefore, when I wish to observe with an "I", I cannot attribute to it certain ideas that I know, as far as my ordinary mind is concerned, about concentration. An "I", in its simplest form only looks. And the way I call "looking" for "I" if "I" could become objective, and objectivity in this sense now means it records then facts as they are. This is objectivity. That then I cannot say that "I" has to consider it. All it has to do is open its eyes, and observe, and that is the sole task that I give to the little "I" to do: to become ~~an~~ observant agent recording facts as they are, looking at that what is being observed, I say sometimes benevolently, i.e. with a certain amount of interest, because it is that kind of a focusing - not concentration - a focusing of that what the "I" has ~~regarding~~ regarding me. And when I'm going to divide the "I" and the "it" as two different entities, that what "I" is doing is nothing else but recording. And "It" is continuing - my body - all the functions - is continuing in exactly the same way as before.

You see, there's no concentration in it. It is simply setting up something that is now going to observe, and the observation is nothing else but being aware of the existence of the body. Try to think about it and try to become clear about what work really is, so that you don't have confusion.

Q.: I have a problem that many times when I try to work and then I make the effort to notice what my body's doing at the moment - whenever I do that, I thought that I would do whatever I was doing better in the sense that all of me was more there. I just felt like if I were walking down the stairs that it was different from times when I wasn't thinking about work or trying to notice walking down the stairs. It seems as if more of me was there.

Mr. N.: It is of course possible if one is interested in this form of awareness - you want to do it as well as you possibly can - and that then anything that happens in your mind or your belief alters (garbled word) in that kind of an experiment. So the result is that apparently there is more attention to the activity in which you are engaged. But you see, now you are back again in ordinary life because you use this increased attention such as belongs to your unconscious state because nothing of that will help the little "I" to become more intense and being aware. Try to understand that I want little "I" to become aware of me. This is the kind of food I would like to feed "I" in order for that "I" to grow. And all it will have to do is register the fact of my existence, whatever <sup>the</sup> behavior form may be. Now, if I give it food that means I ask "I" to do something. If I now wish this "I" to do it very much my wish will increase the ability of "I" to do it, as intensely as it can. That is, I give now, for myself as deep a wish as I can make, in order to give to "I" a chance to function as well as it can.

Q.: Would it mean that you would do the things - that when you start to notice what you are doing, that you would do it better?

Mr. N.: No. It is so far - I'll tell you what it is - So far all the "I" does is observe what is taking place. And "better" or "worse" belongs to ordinary life because that involves judgement.

Q: You mean I may not do it better.

Mr. N.: It's quite possible you do it better, but it may be from a different cause. If I become interested in doing something and I employ in that particular activity all three centers, I most likely will do it better. Because my attention is then focused, unconsciously, on something I have to do and that energy is used for this occasion. The result of course is that that what I'm doing, receiving more energy, will probably produce a better result.

Q: Should I not bother about --

Mr. N.: Oh - I wouldn't bother at all, Because it's not important. Not at that time. It is important when later on one really wants to be all present with all of oneself to that what I'M engaged in and then I try to make a combination of three different things together in which, at such a time, there is a possibility that they become one, fused, and then produce for the totality of my personality a state of being awake. But that's a different kind of problem. But I wouldn't worry about it. I would only worry about here is "I", and I want it to observe me. And I call it an "awareness" of "I". And if it can be continued in this state, continue and having moments of awareness, it would produce, as I called it yesterday, a @ "time line of awakening". That is, for that period of time, "I" would be available in observing me. To say it a little differently, something in me might even know the fact that "I" exists. All right? There's my ordinary life, and here are the little dots indicating awareness.

Q: What do you do when you make an attempt and you want to know how different <sup>ly?</sup> your ordinary mind comes in and tries to see what a working state would be like?

Mr. N.: Any time that this form of concentration of a wish to do it better, any kind of judgement, any kind of association, whenever your ordinary mind comes in to describe it, to pigeon-hole it, it's unconscious state.

Q: But you can do nothing about it?

Mr. N.: No, leave it. It doesn't matter at all from the standpoint of "I". You don't change your existence, all you do is change the conditions of your existence. "I" has an existence only;



it's not interested in a condition. You see, an object is an object, when you look at it from the outside. We're not primarily interested in what takes place inside. As long as the object is there and exists, it's an object for "I" to observe. That is the freedom of "I"; of being impartial. I become partial when I identify with that what takes place in the object. Correct?

Q: I'd like to know how to use the device of anticipating what you are going to do. Say I'm walking along a street and I know I'm going to turn a corner up ahead, and I try to be alert, perhaps awake, while making that turn. How do I use the anticipation of doing that thing to help me stay awake?

Mr. N.: You're on very tricky ground when you try. It's not impossible. Because you have to visualize yourself turning the corner before you are there and associating with that the fact that something in you is awake. As for the bigger problem. You think about it before you reach the actual place where you turn the corner. All during this time you will remain identified with the possibility of doing it. And that what is now a thought process, and even a feeling as expressed in a wish to try to be awake, will be with you until the moment you actually turn the corner. And you will see that at that time the thought process or the feeling process is so strong that there is very little left for actually being awake. It's a little different way if by association I simply set certain things at the time when I will see or become aware or when they come into my vision that then something is set into motion which may result in being aware. When, for instance, I want to mail a letter in the post office, before I go out of the house - before I'm even in the street, I'm familiar with the place of the mail box. And I see it - and I know what corner it is. I visualize that, I visualize myself standing there already and mailing the letter. You see, I do nothing else. I only take off a moment before I will be there - 2 minutes later I will probably be there - but at the present time I'm not there. All I do is to visualize that as if I'm already there. And I associate that when I now open that mail box and I put the letter in, that at that the movements of myself will be associated with the possibility of being awake. You see? That is right. So I start walking; I don't have to have the

thoughts in my mind that I'm going to the mailbox. ~~That~~ That is already settled in the visualization process in me, and it isn't interested. And at the proper time when my eyes visually see the mailbox I then by association remember what I have visualized. And the continued association is that I ought to be awake. You understand the difference? In one case I keep on thinking all the time that I have to do something when I get to the corner. The other - I already have made the picture in my mind: I walk with it, and at the proper time it will come out, because that is the point, you might say, of development of the picture.

Q: May I ask you another question? A sudden moment of remembering to wake up seems to give one more knowledge of what's going on. Say - some knowledge about what the body is doing.

Mr. N.: About yourself.

Q: Yes. The moment of awakening - or of becoming more alert, seems to supply greater contact with what's going on. After that initial moment the whole idea of being awake comes, or simultaneous with that it comes - and then the effort to wake up again seems to be necessary. And sometimes the object of becoming awake again seems to be that you have judged ~~what's~~ just happened as being a case of waking up. Your mind is fixed on it and you have the idea - so when you wake up to that you wake up to a thought process going on. This is one kind of experience. Then, to wake up again seems to be ~~every~~ muddled. What does one do?

Mr. N.: You'll have to settle first what is the reason why there may be a state of awareness or awakening. How does that come about? You say, "a sudden moment of awareness". How does that come? As a result, a wish to make an effort? Or is it accidental? We assume it is a result of wishing to wake up. The thought comes to me that I would like to be awake. It produces in me a desire to make an attempt. This ~~is~~ desire, being of a real kind of wishing to be awake, produces in me a state in which, at that moment when that state is there, the effort required for having that thought and that feeling will be converted into the actual experience of awakening. At that ~~moment~~ "I", I would almost say, becomes visible or starts its activity. If you compare "I" with a firefly which lights up at a certain time and then becomes dark again. Now I

assume that as a result of my wish to work, and making an effort to become conscious - which can take place in the totality of my body - that then at the moment when that wish is strong enough, I light up the firefly. I simply use that as an example, because what takes place in reality is my wish is now strong enough to make that kind of machinery in my mind ~~xxx~~ which functions in an objective sense to start it. In other words, the effort to wish to wake up, based on the real wish, is like a self-starter for the machinery in my mind of objectivity. How long it lasts that I remain objective depends entirely on the intensity of the wish. Because that wish, represents<sup>ing</sup> energy which then is being converted and used for the process of remaining awake is, of course, limited. And unless I could during that process again make more energy and then feed it into it so that the machine ~~x~~ can run a little longer, it automatically will stop when it's finished; that is, when the firefly does not light any more. Now this process of objectivity goes on independently of all other processes of myself. And when you now talk about the realization of yourself having this and having that and starting to define it, try to put it in words what is taking place, you are living again in an unconscious state because "I" is not interested in that kind of a description. The "I" is only interested in existing: And in that existing it maintains its existence by doing the kind of work that "I" requires by observing. And simply on account of my wish that something in me should become observant and impartial and simultaneous, then that is sufficient for the "I" to start to operate. But all the other things that take place of any kind of a description of that which is the effect of the little "I" on me, and that I, because of that, become a different kind of a person; or that I'm engaged in this, or concentrate or think about~~x~~ it, or realize that I'm not awake or whatever it is -- all of it is an unconscious description. It remains of interest to "I" because nevertheless I remain in existence regardless of the kind of thoughts or feelings I have - but that is the experience which belongs to me in an unconscious state. And it is not the experience of "I". "I" only experiences, if one wants to call it that way, that what is recorded as a fact. Because you see, I'm trying to define for

myself what is the purity of intellect, and I know that it is only pure when my intellect is only recording and not thinking, or not even anticipating. This I think I have to understand quite well because if I don't understand what is really a mental process par excellence I will always mix it up with an improved thought form or an improved way of thinking. And it is nothing of the kind. It is only a realization of the existence of a moment, which in that moment is, again, not subject to any time element. And anything that has to do with the thought process is all the time dependent on the time. You see, the concept of the moment in which one wakes up is an objective process. And any kind of a description or anticipation or wishing for the anticipation to come in order to help you by association to wake up is an unconscious process. Now, every once in a while that may result - again by association - into the wish which is converted into the effort to wake up. That is possible. It's a very difficult thing to know how to continue - to feed "I". And so far we're always dependent on the kind of thoughts or the kind of feelings which have to be converted in a moment, using the energy for wishing to wake up. And what takes place in that little process of a conversion with any kind of a wish or a thought into an awareness state is extremely difficult. The way I define it or illustrate it is { you probably have heard about it, or it may be on one of the tapes } - if there are three lines that meet in one point, you see it is like an optical illusion. When I look at it, it is written on paper, and the point - the corner - recedes, then I keep on looking at it and all of a sudden - at a moment - it comes towards me. Something is taking place in me, not in that. The drawing is the same. But something is taking place in me that makes that point come towards me and changes it entirely. This is the difference between subjectivity as represented by my wishing and efforts to be awake, and the objective realization of an existence, in a different way, using the same forms of energy and at the same time having an appearance which is ~~quite~~ different. Try to think about it, because it is called an optical illusion; it is the illusion which goes over into reality. For myself, comparing unconscious and conscious, that what is

conscious becomes for me reality from the standpoint of the optical illusion of the little drawing: One or the other is exactly alike - it doesn't matter. Well - I can give it a name, and I can say when it comes towards me I call it "consciousness"; when it goes away from me I call it "unconscious". You understand what I mean?

Q: The latter part.

Mr. N.: It is not easy, Charles, it requires quite a bit of digging into it to see how it logically fits together. But when it comes to the application of work you must never lose track of the fact that work means an objective something, which you cannot measure with anything subjective. Anything which has to do with any kind of an interpretation which belongs to the subjective world never applies to an objective state. For me objectivity has no more life than only the registration of the existence. This is why I call it the beginning of an "I". And it's only much later, when the "I" has become full-grown and is mature, that it can function as an entity with its own attributes. And then that "I", being then conscious, can go over into a conscience and can go over into a will, and can then have a benevolent effect on that what is being observed, which is my body. And then gradually can affect the changes in the body by participating in manifestations of the body. These are all the steps, you see, that are necessary as far as work is concerned. And the next step can only be taken after the first step has been accomplished. So let us say that the development of man regarding his possible consciousness, is dependent on an ordinary scale of an octave, and it is represented by do-re-mi. I indicate by that then the development in accordance with what might become his soul ultimately; that if the progress as indicated by development in accordance with the Law of Seven, ~~xx~~ that the full development of his soul body, his third body, his intellectual body, will start out with the "do" as an instigating factor, then run through "re" and "mi" and there will be a "fa" - and there will be a "sol-la-si". I describe this octave simply as a means of indicating what is really man if he had a fully developed intellectual body. And that in order to follow this process, in how one should go about it, one simply says that the different steps in the first triad of that

octave, do-re-me, are "do", the instigating factor of the existence of the possibility of something intellectually proceeding. And this informs, when I have my mind on the possibility of further growth into consciousness, as "do": observation, impartiality and simultaneity. Again, this little triad becomes one when "do" becomes active in order to grow further and form its own little triad of do-re-me in accordance with that kind of a scale in which "do" (having fulfilled the requirements of the observation and impartiality and that which is required for simultaneity or the understanding of the experience of the instant) that then it will go over to "re" and to "me", and that those steps mean "re"—a participation of the returning of a full grown "I" to that which is ordinary man on earth as if, and participating in the manifestations and in the different functions of that personality. In order, then, to change the personality into that which could become an individual, as represented by a conscious man, in which there is conscience and consciousness and will. The third part of that which is "me", in the little triad of that octave "me", represents the possibility of the using of that which is now man, in a limited sense, able to do whatever the manifestations were with which he was familiar, to expand his world into the possibility of different ways of manifesting in order to enlarge his world and to acquire more data about himself. This particular step is called experimentation. And the reason for doing that is that for the fuller development of man it is necessary to have as many possible data as he can actually experience. The more he can have, the better and more harmonious his world could become. So, at this point "me" in that octave, he faces "fa" and "fa" again is a difficult bridge to overcome, so that when in order for that man to develop further from "me" to "sol" he has to have additional energy of a certain kind; of a kind that he needs now is the possibility of testing himself so that under any conditions he can remain conscious, no matter what kind of conditions that are given to him or that he himself can create. The "fa" concept is "intentional suffering and conscious labor". It is quite definitely an emotional quality in order to fulfill in man the ability of his conscience. And since this

particular energy being a good friend in character, has to be furnished, it can only be furnished from the <sup>Kesdjanian</sup> ~~Kastjanian~~ body which is emotional body. At the moment when that comes into "fa" it has to come in accordance with the ~~xx~~ scale of the si-do of <sup>Kesdjan</sup> ~~Kastjan~~. The "si-do" ~~x~~ in <sup>Kesdjan</sup> ~~Kastjan~~ means the completion of the ~~memotional~~ emotional body which, by bridging over the "si" to "do", a great quantity of energy ~~is~~ is released. So you see, here is the picture -- the "do-re-m<sup>o</sup>", you might say, is ordinary man trying to become conscious. The "fa" is for man to become extraordinary in creating his own difficulties simply for the sake of remaining conscious and to test himself, and in that process to develop his conscience. Then for man "sol-la-si", which is really man #7, he will have a chance at that particular time, to develop his will. Well, it is a certain perspective, I'm sure you cannot follow it all, and if you have the scheme, the diagram in mind, maybe you can place it. Someday we'll talk about it. As I say it's only for perspective. Sometimes you use the terminology of conscious labor and intentional suffering. It is so tremendously far off that don't bother about it. You don't know what it is to create the condition in which you know that you're going to suffer intentionally. And as far as conscious labor is concerned, you labor, but to be conscious you're only that for probably a couple of moments and no more. We're still in the beginning and quite in its infancy ~~xin~~ that which is trying to find out what is observation and to do that as purely as one can, and remaining impartial and by this impartiality the difficulty of understanding by experience what is a moment of existence. And that will keep us going for a very very long time, but it is tremendously interesting because during that process certain ~~things~~ things are opening up about oneself and the way one gathers information about oneself which you never even dreamt of. Not only ~~that~~ that this enlarges your particular world but you are much more sure that that which you are observing will have the proper value for yourself. For the first time in one's life, really, one starts to stand on firm ground. This is the whole idea of work on oneself that out of the chaotic conditions of being swayed one way or the other, not knowing in what direction you have to go and not having any steering

geer or any rudder or any commanding officer, as it were, that your ship can go one way or another depending entirely on outside conditions as in rain or storm or whatever. Almost you might say "as it feels like". And it represents many times a person who doesn't really know what to do, and being interested in a variety of things that all seem to be more or less important. That they come to a point in which they are absolutely confused because they don't know what is really important, and what they should do; and when they are busy in one thing they think something else has to be done; and that, as a result, nothing really becomes done completely because, as I say, they are directed in one direction or another simply by the outside conditions of how the wind blows. That is how they are at times affected by what happens to be a thought or a feeling in them. That is the force that then at such a time motivates them. And usually as a result, if one remains serious (and of course one assumes that one remains that because, if one is alive and if one undertakes the responsibility for oneself, well, of course, one has to be serious about life so that when that takes place you are many times in a quandary<sup>a</sup>, because what will you do? It is not that you are unwilling, as a matter of fact one is much more willing, only you don't know which way to go. There are hundreds of doors you could open and every one has the same kind of important sign on it that says if you enter here you will see what you have never seen before. Of course it's true of all doors. But if anyone would find a sign if you enter here you let all hope go, that would be different; because, before you can enter in any door really that will give you the satisfaction of being able to stay there and to be at home and not to be reminded anymore of all the other doors that perhaps you have missed, you have to have within yourself a certain knowledge of what you can expect. And, within the very poor means of yourself, of judging what is right and what is wrong or what is important or what is more important, you have to take a certain step in the direction that is most likely, you might say to succeed. ~~XX~~ You have no prime indication of that. Many times one goes by intuition. Sometimes you go by hoping for the best; but the main thing is not to stay in front of the door. The main thing is to try to go ahead and open it. It is as if you



are trying to find a pass key to all the doors at the same time. It's quite wrong, because it will take a long time before you have a pass key for all of them. But there may be among the keys that you do have, one key that fits a particular door and all you have to do is to find that one. And of course you take the most likely one. Maybe sometimes the doors are painted. And maybe you want to open a door of a paint or a color that appeals to you. Usually there is something that is a little more important than something else. And then if you make up your mind about that, that is, if you actually consider it, you consider yourself as going through that door. You try to see what it means; because in the first place you have to realize that if you go through that door, you won't go through any other so you must know that it involves that you loose some interest in the things that you are now interested<sup>in</sup> simply for the sake of following that what is important for you now. Activity of yourself has to be that you are doing it. The difficulty with man in general is that very often he is extremely beautiful in his mind ~~x~~ or in his feelings and that there are possible pictures of what he would like to become or what he sees as a possibility and he hopes that he might and that his heart might furnish all the different things that what should be done and how. Not only how it should look, how it should be decorated, how he should furnish, and what he should give as far as heat is concerned. All of that in man is that which is beautiful. Many times such concepts can give a person to some extent a satisfaction but you see it is not real beauty until it has been put into practice. And that that which is beauty in the mind and in the feeling is potentiality only, and only when it becomes apparrant in the manifestation of doing, putting to practice, applying whatever you feel or think that then in the activity the beauty becomes actual and then has the possibility of bearing fruit. This is how life should be looked at. And when I say I wish out of the many doors, to enter one, I will not know until I enter. I have to begin. It doesn't matter how infantile, how stupid sometimes, how stammering, how absolutely uncertain. How maybe you get up and you try and it is not very successful in the beginning. But this wish has to remain that that is the door you're going to open somehow or other or that for that you'll need a little key and you have a

file and you keep on filing until it opens. It is a tremendous difference standing in front of a door which is closed and one that is a little bit open. Because in ordinary life in the unconscious state, you are in a dark room. It may be lit up a little bit by some reflection of the moon which is of course a borrowed light which is not real although it may have been derived from the sun. It is something that for you fades away with the different seasons or the different forms the moon takes on. The only light that will come in is when you open the door to the outside and then the sun will come in or air. And one little ray of that light coming into the dark room will give you a realization of existence which you would never have as long as you remain in the dark. This is the difference between unconsciousness and consciousness. One little ray of consciousness will give you something you have never had in any form of unconsciousness no matter how beautifully it was developed. The state of man number 1, 2 and 3 in ordinary life, regardless of whatever development there may be in the three little centers to the greatest possible development that they may be capable, will only give you a certain half-way land. Sometimes ~~having~~ leaving an insight but not the ability to do, and to ever become conscious for him on earth there is the possibility that he becomes conscious in one or the other centers and reaches, you might say, heaven, in such a way that he has forgotten to fulfill the obligations of earth. The only time a man can start growing is when he has in him the potentiality of that which really wishes to grow on earth, and, remaining with his feet on the ground, he starts to find a little key in order to open the door which he then will call the door to eternity. That which is objectivity for him, from the standpoint of earth, becomes for him his god. That the reason you assign to objectivity certain attributes which are of course non-subjective and which then represent something impossible to describe as if you wished to describe infinity in any kind of finite way... of course it's impossible. It is at most possible in some way by extrapolation, by making allowance for that which is now actual on earth, to develop in a certain direction, in which you will make the allowance that, by going over into a direction which at the present time is only potential, it can be affected by conditions which

are not of this earth of which you do not know enough. All you know is a little atmosphere surrounding the earth and a little something which, perhaps, is space at which ends there might be a planetary level, and perhaps even a little further where the sun is and that whatever we receive will then, on earth, be translated into the terminology of earth. So we are poor in that way and, therefore, we have to start in the direction we think is the best and then finding out. That is, by remaining open, by trying to find out each time what the experience is worth; and to try to determine what is the closest truth for oneself and, in that way, developing one's own conscience and to make this conscience finer and finer, more and more susceptible and more and more flexible, and really sensitive enough so that it could become a voice to guide you. The only way to develop this is the utilization of my will to open that door. When that is there and then I enter, no one knows what will be the experience. I try to determine it as much as I can beforehand because I don't want to buy a cat in the bag. At the same time there is a point at which I have to. I explained the other day about the little chicken and the egg, you see. It doesn't know how the outside is, it's still in the dark. For that reason if I try to explain what is consciousness in the terms of unconsciousness it is impossible. I cannot talk about objectivity in subjective terms. At most that which is possible for man is to have an intuitive feeling, a realization of a moment in which there is no further thought, where there is a knowledge as a determination in himself of that what is reality for him without ever being able to describe it.

How many questions? What are They? Yes.

Q: I should like to ask about tasks. Are they given out to individuals according to personalities or with particular things they should work with? Should other people follow other people's tasks they've heard or read about?

Mr. N.: In general, no. The task is given for each person for his particular growth and has to be adjusted to where he is at that time and should be applied to the condition in which he happens to live. In a general way a task of course is only for one purpose - that it will help you to wake up. A task is never given to be

fulfilled. I think we have to be very clear about that, because many times one describes a task that you have done it and you have done it to the letter but you still~~ed~~ have missed the boat because you have never woke<sup>r</sup> up in doing it. Therefore the nature of the task must be such that it reminds you of that particular purpose.

Therefore whenever the task is done it shouldn't be too easy, neither should it be too difficult. But it would have to create a certain form of friction and usually it should be applied in order to undo a little of the mechanical forms of behavior of the person in order then when I do that task I'll be reminded it is for the purpose, and that even if the task is being done against the grain or with a little extra friction that that kind of energy as represented by the friction could be converted into my wish to wake up. To define it this way it means the task must be adapted to the person in whatever condition he is in, whatever he may do professionally or during his ordinary existence during the day. There is a certain point at which the task will link up with that and then produce the desirable result. So it never should be too much, but it should be constant. And it always should be done because a task half done is not a task fulfilled. The point is that if I wish to do it I also have to do it in accordance with the task as described, or as prescribed and not change in mid-stream. The reason I want to have a task in the presence of others is that when I have to report on it and I have not done it, I will probably feel much more ashamed. So that kind of a knowledge will spur me on to do the task so that a week later I don't have to say "I'm sorry I didn't do it." This is the advantage of having the task in the group. At the same time you run the risk that when you give a task in a group someone else in the group might think the task adaptable to him or her. It's a logical way to want to do. In very few cases there are general tasks that can be taken by everybody. For instance let's say I want to wake up and do something on the hour during the day at 10 o'clock, 11, 12, etc. For everyone that particular time limit is about the same and for everyone the time to wake up and make an effort is also the same so it has nothing to do with a particular condition which they happen to be, but only a description that all of them at that time are without any question unconscious. But when it is a task that might involve, "don't talk too much" or "think before you speak" or when

you argue "stop half-way" or when you eat don't eat too fast or when you wash dishes insist that everything is done completely~~x~~ correctly, or as you handle certain things that you ~~s~~sense, or that whenever you meet a person of superior quality you express it on your face, or that whenever you catch yourself with such an expression on your face you change it. You see all these tasks become a little bit more specific and they may apply to certain people; but you're not going to give a particular task of speaking fast to a person who already is speaking fast. You know for that reason many tasks are at times contradictory. One task may be good for one person, ~~may~~be absolutely wrong for the other. It is a little dangerous to take a task haphazardly because it sounds good but it may do the opposite of what is required. It may even make you fall more asleep. I think in such cases it's always better to ~~x~~ try to verify and say can I take that task and whoever is there says yes or no or I don't know. In the case you don't know, don't take the task. Now the question of self-imposed tasks. That's very difficult. I know myself probably ~~x~~ better than anyone else. I know my limitations. So when I say I want a task, I can select something that is a little difficult. But I do not know if I want to use that task to offset a certain tendency of mine or if I want to use it for the purpose of waking up. You see I become personally involved in the performing of that task and it may not be ~~x~~for the purpose of being awake. For instance, I'm a bad correspondent and I say now I give myself the task of finishing all my letters in one week. Of ~~xxx~~ course it's laudable, but why do I do it? To give myself a chance to finish my mail. You see it is interesting because when I give up smoking, what may be the motivation? That I will be awake or that perhaps the doctor told me that I should? Whenever I give myself a task, it is liable to become completely mixed; and to give myself a task solely for the reason to wake up, if that is so clear to me, I don't need a task. Because the same thought that goes into providing a task can be used at that time for the wish to wake up. So again I will say that tasks do not exist for a person self-imposed. They only exist for the group as a whole and given in the presence of the group. There are certain

tasks in the life of man which are not tasks although they have a certain quality similar to a task. They are vows. They are promises. And a vow or a promise is based on the realization either of a tendency in oneself or a characteristic. And very often the characteristic, if it happens to be an acquired one, is a very good object for that kind of a vow to go against it and to demolish it. Or, to have a tendency which, in certain instances, can be changed over into a different form of behavior and in that way breaking one's mechanical habit and because of that be reminded of the reason why one wishes to work and then wake up. But those are different quality type ~~xxx~~ tasks, you see. They go much deeper. They're not the superficial kind like eating with your ~~if~~ left hand, when you're right-handed, or walking ~~on~~ one side of the street and not on the other or, a little later, the possibility of doing window shopping. Many times of course these tasks are all right. It is a vow if one is capable of doing things in a certain way and to make a vow not to do it, not to talk about it, not to show it. It is very interesting that like a self-imposed task that one simply will not allow oneself to do certain things which of course mechanically one would. For instance, a task that might be self-imposed is not to appear that one is more than what one is or that one is over-anxious to let others know how marvelous one is. ~~xx~~ Without having in particular any ground, and maybe it is not truthful, at the same time many times you behave in a certain way in order to solicit respect from someone else or to appear in someone else's eyes a little different from what we are. And even if it is necessary sometimes to remain truthful that maybe the conditions are such that it is not wise to be truthful. And that maybe it could be imposed by some kind of an order, let's say a military one, that one belongs to the secret police. You see this kind of question that I put myself in a certain ~~f~~ framework which requires a certain form of behavior on my part then that which I have as a tendency is going to be sacrificed for the sake of that which is a superior order. Now this kind of question, which of course happens many times in ordinary life, any number of years that you are with a cloak and daggers you know a little bit about spying. You also know how to keep your mouth shut or to behave differently from what you really

are and create an impression so that someone else is fooled. Applied to one's personal life, it's different. One has within oneself the possibility of trying to imagine how God would be if he were with you and how you would be if God were listening. Or if sometimes whatever one does in ordinary life could be imagined from the standpoint of heaven. And that if I now behave and I see it, and I start to compare with "would I do the same thing in the same way if there were some higher being of a higher form of structure, understanding, nature, great nature, be present with me, how would I be then? You see this is also in the nature of a self-imposed task but it is now independent of a certain concept, not of this world, but is of a quality as if one already had been full-grown, and from the standpoint of what is meant by being full-grown, I now start to judge that what I'm doing at the present time. So my behavior form whatever it may be now and unconscious, I try to measure of how it would be if I were conscious. And how it would be if I were actually under the influence of a higher force which affects me and then would be able to convert me or transform me into another kind of a person behaving differently. All of this belongs of course to the same kind of a vow of how can one change oneself? And for what reason, and how would one go about it? And I think it's quite useful to think of it. There's a book that was published many many years ago, "If Christ Came to Chicago What Would Jesus Do?" The indication being that if like many people claim that they live in accord with Christ's precepts and that they are real Christians and that even if they can't follow the 10 commandments there is a perfectly good reason because Christ told them not to bother too much about commandment 7. Many of these things are a little infantile but at the same time have a very good quality. That is one starts to scrutinize all the different forms of behavior of oneself and with which one is familiar with a certain kind of measure, as if they belong to man as he should be, or do they belong to man as he is unconscious? Tasks of course fall into that particular kind of category. All right?

Q: I find difficulty in observing my voice. I don't know

whether to observe the person speaking or the person hearing.

Mr. N.: No, not the other person but yourself.

Q: Yes, but I cannot separate the two. I've had success once only in hearing the last syllable of a word and that was purely accidental.

Mr. N.: Sit quiet and relax first. Don't make any noise and don't pull out anything, no words not even letters. You breathe. You can become aware of your breathing. You also know there is a little difference in the volume of breath. You can breathe deeply. As you now exhale make a little noise, not a word, a noise. Just h,h,h,h, as if one is breathing heavily. Increase that until it finally becomes vocal as if it is like a voice and start to say the vowels - "a" - you know - very slowly. Try to become aware of this body doing this kind of a thing in a very simple way upon your command with the air that is available and your vocal cords in a certain way and try to become aware of where does it register. There are two possibilities. Whenever there is any kind of a noise your ears will be affected, and they will register then, because of vibrations in the air, something that is corresponding to the realization of a noise as far as your mind is concerned. The second thing is I don't hear with my ears but I hear by means of a certain vibration rate which is set up in my solar plexus. So people are much more sensitive to that. Many times when they have a range of a timbre or a possibility of a voice being expressive so called including the tonality of a voice using a lower note and a higher note, they have an ability that, in their solar plexus, actually something physically is taking place as vibrations which is translated as a voice which they recognize with their mind. There are two different ways by which that kind of knowledge reaches the mind. It doesn't matter how it reaches it, and for <sup>the</sup> a time being don't bother too much if it is actually your ears that hear it or your chest. It is there, and you know it, because the fact of the noise is registered some way and you have to acknowledge that it exists. In that way putting it in a very simple way and not connecting it with any words and not because of that having any associations or any meaning of a word, it is much easier to become aware of that knowledge. with that you develop something of an



awareness of the fact of an existence like a noise, and gradually out of the vowels you start to form words. You continue the same process, again of a word, but a word is not its content, it is still the sound although you recognize it as a word. And so at that moment, part of the energy is going into the recognition of the word. So there is less energy for the registration of the fact that you are talking, or that a word is pronounced. You see? You have to get used to it because there is a division of such energy. When I make a sentence I will want to understand the content of the sentence. That means that it is not only words but that energy of a certain attention has to go into trying to understand the sentence so I'll know what the meaning is. Again I run the risk that I take off a little extra energy and I have less left for trying to remain awake. Again I suppose it will take a little more practice. And after some time I know I can listen to ~~xa~~ a sentence, have a little bit of ~~xxxxxx~~ the meaning, at the same time I can hear it. I can hear myself pronouncing the words and the sentence. Now I read. I make it much more difficult, because I read a sentence and another one and they ~~setup~~ set up in me, in my ordinary mind, a certain sequence of analogous thoughts which belong to that which I've read, and the registration in my mind of certain things by association which I recall when I read something. The process is now quite complicated. Whenever I'm reading then when I still have enough energy left to remain awake it will be wonderful. But in most cases I've already lost it by that time. And when I take the next step, that is when I read between the lines, or when I want to read with a certain form of expression, or if I have to read something of a technical nature, I increase the difficulties of remaining awake tremendously. And usually when that comes up, I say, when you read, don't try to be awake. It won't work. When on the other hand one is by oneself and has nothing to do with the sentence one is ~~reading~~ reading one has a good chance. Try it. You will see.

Q: Where does being aware of the tone in your voice not the word you're saying - is that all subjective -

Mr. N.: Of course it's subjective. Everything like that is a rate of vibration set off in your solar plexus in your chest, of course it's subjective.

Q: Well, is it possible to be aware of soft or loud or harsh -?

Mr. N.: Yes. You mean now that if I intentionally change it and the voice changes I still remain aware of the voice. I do not judge about the voice. The reason why I want to ~~change~~ change it, is that by changing the conditions of the object, I have more chance that the "I" will remain observant.

Q: What if you catch yourself in a certain tone of voice?

Mr. N.: That's all right. Part of it is ~~judgement~~ judgement by your mind, and part is observation by the "I". The reason for the changing of the tone of the voice is simply that when I do it, that which is being observed is as it were dynamically engaged in a certain way of movement. If I want to ~~become~~ become objective to an object which is quiet, I fall asleep. Because I start to stare myself as "I" ~~blind~~ blind on that what does not move. After the initial statement of existence I have no further interest, and neither has "I". Theoretically, it should ~~remain~~ remain in existence recording the fact that it remains in existence as an object but since it doesn't ~~change~~ change there is no visual image produced and only that which is already there in "I". For that reason one takes something for an object which keeps on moving. And because of the movement, the little "I" remains more alert, and the process of observation can continue.

Q: You can deliberately try to change the tone of your voice?

Mr. N.: Of course, and as soon as you change it, you ~~change~~ change it with a command of your ordinary mind. But the ~~fact~~ fact that it is changing will have the possibility of the "I" observing. You understand that? Yes, it is good. It is an interesting thing these divisions between mental functions, ordinary mental functions, and the functions of "I" which are gradually built up. In the beginning there is nothing in the little "I" and only a little observer. There is something that is recording but the observer has absolutely no right to interpret. The "I" simply is there and, by being fed, it will ~~grow~~ grow. And the development of "I" out of it will lead to an entity which when it is full grown as an "I" I will ascribe many things to that, come from my ordinary life, as what I consider desirable for an "I" to be when it has to become a guide for me. You might say I'm endowed gradually with a certain force of consciousness which I then call objective because they are based on absolute facts but

I also will try to extend the original benevolence of the little "I" into a form of conscience. I also will say that it has to have because of the experience of itself of a recording of a certain understanding which then is the consciousness of that little "I". The understanding will be in the observation of that what it is observing, and that also gradually, objectively speaking, the little "I" has to start discriminating. This is everything that is only possible after the little "I" has been started and has enough for itself to continue in the way it is without being disturbed by adverse conditions. In that way that process of development is exactly the same as a little child growing up. That which is first made is not only the bone structure but the totality of the body with the potentiality of that which would become organs and that after it is born there is very little of the intellect. There is only what little is necessary for the sense organs to start functioning but there is practically nothing of the feeling or of the solar plexus let alone sex. But in the process of growing these organs come to fuller development and that a child when it starts to talk or when it begins to coordinate can walk. Of course one can assume that there is intellect that starts to function and that very soon and almost parallel to that the feeling center also starts to function in a certain way, especially when it begins to express its wishes about that which it likes and not likes and sometimes in no uncertain terms. When it starts to walk and investigate, its own will for the child begins to develop. I call it an organ of will because it has really at that time no opposition, unless it is confronted by something that tells it what to do and what not to do. Of course with that kind of a conflict whatever the resultant may be, it still is called that little will on the part of the child because it doesn't know as yet to distinguish between what is a wish and what is a will. Gradually the will is subdued and goes over into a ~~w~~ little wish because that which becomes predominant in the child is also his body; and it is not any longer the development of the mind or of the feeling, although they sometimes stay a little longer above board in order to develop something that will give more or less a balance to the child. But that which starts to predominate particularly during the period of ~~the~~ the growing body up to 18 is

really the body itself. And the other things many times we even mishandle by putting a hell of a lot of facts into a mind which are absolutely useless, and very often starving it emotionally. Now whatever is wrong with the problem of education at present it doesn't matter. After a little while the child simply readjusts itself to the condition and becomes in our sense the ordinary person. You see it is very difficult to say now there is a particular process that I could ~~xx~~ become familiar with and belongs to an unconscious existence on earth. The same kind of a process in the same way will take place with something ~~xx~~ that I have created in the form of the little "I" but this time on the level of objectivity. I think it would be quite wrong to assume that the same things will happen. But surely not in the form in which they happen, but they will happen in the form, if it can be called a form, of a principle, of that which is the essential value of each what is now a manifestation becomes then for me the reality on a higher kind of a plane. What is manifestation here as outer form ~~xx~~ becomes essence on the next level; and becomes essential essence on the level above that. So with that change going from the periphery to essence, I also change the manifestation into some kind of a different form and on the next level . . . . .

end